Lucilla and Elizabeth,

OR,

Donatiſt and Proteſtant

SCHISM

PARALLEL'D.

Donatiſm.	Proteſtancy.
1. Ordain'd Anti-Biſhops.	1. *Ordain'd Anti-Biſhops.*
2. Erected Anti-Altars.	2. *Erected Anti-Tables.*
3. Impeach'd all other Churches of Apoſtacy.	3. *Impeach'd the whole Church of Superſtition, Idolatry, and Antichriſtianiſm.*
4. Communicated with no other Church in Religious Offices.	4. *Communicates, in Sacred Duties, with no Chriſtian Society.*
5. Appeal'd from the Churches Sentence in a	5. *Appeal'd from the Churches Decrees to the*

Spiritual Cauſe to a Lay-Prince.

Princes Supremacy, advancing it in all Spiritual Caſes, above any Authority, Eccleſiaſtical, whatſoever.

Yet continued the Catholick Creed, Sacraments, Liturgies, Regiment and Solemnities, as they were before the Schiſm.

Continues Baptiſm and the Creed (in moſt Articles) but errs concerning the Euchariſt and other our Lord's Sacraments, abrogating the Liturgies, Rites, Canons, Faſts and Feſtivals, as alſo the Spiritual Juriſdiction of the Church, and Canonical Obedience to the Weſtern Patriarch.

St. Auguſtin's *Cenſure againſt the* Donatiſts *involving* Proteſtants *alſo.*

Epiſt. 48. YOU [*Donatiſts*] are with us [*Catholics*] in Baptiſm, in the Creed, and in the reſt of our Lord's Sacraments; but in the Spirit of Unity, in the Bond of Peace, laſtly, in the Catholic Church it ſelf, you are not with us.

Epiſt. 153. The Sacraments of *Chriſt*, which in the Sacrilege of Schiſm you [*Donatiſts*] have to Judgment, will be profitable and wholſom to you, when you ſhall have

have the Head, *Christ*, in Catholic Peace, where Charity will cover a multitude of Sins.

Whosoever believe *Christ Jesus* to be come in the Flesh, &c. but yet so dissent from his Body, which is his Church, as that their Communion is not with the whole, whereever diffused, but is found Separated in some part, 'tis manifest they are not in the Catholic Church. *De Unitate Ecclesiæ, c. 4.*

This Church is the Body of Christ, as the Apostle saith, *Col.* 1. 24. *For his Body, which is the Church.* Whence surely 'tis manifest, That He who is no Member of *Christ*, cannot have Christian Salvation. But the Members of *Christ* are joyn'd to each other by the Charity of Unity, and by the same [Charity] do they cohere to their Head, *Christ Jesus*. *Cap.* 2.

Whosoever therefore is Separated from this Catholic Church, how laudably soever he thinks himself to live, for this only Crime, that he is disjoyn'd from the Unity of *Christ*, he shall not have life, but the wrath of God abideth on him. *Epist.* 153.

Now St. *Augustin* places the *Donatists* Schism in their not joyning with *Catholics* in Religious Offices, In forsaking all Christian Assemblies, In not partaking with them of the Eucharist, In Prayers, &c. Whence he concludes them not to belong to the Catholic Church, Not to be Members of *Christ*'s Mystical Body, Not to have Charity, Not Sacraments to Benefit, Not Piety with hope, nor Salvation.

vation. Have Prelatical *Proteſtants* of *Great Britain* and *Ireland* any viſible Communion, in the Euchariſt or other Divine Service, with any Chriſtian Church on Earth? If they have not, as is undeniable, then according to St. *Auguſtin*, they are not in the Catholic Church, are not Members of *Chriſt*, are without Charity, beneficial Sacraments, hopeful Holineſs, and eternal Salvation. And this Cenſure by ſo much more juſtly belongs to them, as their Schiſm is more contumacious, their Calumnies againſt the Catholic Church more horrid, and their Defection by Hereſie as well as Schiſm, wider than was the *Donatiſts*.

Publiſh'd with Allowance.

LONDON,
Printed by *Henry Hills*, Printer to the King's moſt Excellent Majeſty for His Houſhold and Chappel. 1686.